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FOREIGN TELEGRAMS.

London, Dec. 6.

A meeting of Romanist bishops has been held at Westminster at which it was resolved that the Education Bill even as amended by the Lords is not acceptable to Catholics.

Mr. Secretary Root inspired the proceedings in the San Francisco courts, believing it would effectually dispose of the controversy.

Mr. Aoki, the Japanese Ambassador, has personally thanked President Roosevelt for his views on the situation.

President Roosevelt has assured the Californian Congressmen that the reference to military force in his Message meant the protection of the Japanese against the violence of mobs.

The Californians are satisfied with this and the affair is now described as a tempest in a teapot.

Reuter's correspondent wires from Tokio that President Roosevelt's references to Japan are warmly praised and it is felt that the Californian authorities must yield to moral weight and sense of justice.

An earthquake lasting eighty seconds took place at St. Vincent on the 3rd instant and is the most prolonged ever known there. The people were panic stricken. Shocks were also felt at Barbados and St. Lucia. At the latter place most severely.

London, Dec. 7.

The Lords have read a third time the amended Education Bill by 105 against 28. The minority was composed of Catholics and extreme Anglicans.

The House of Commons will consider it on Monday and report.

It is understood in America that Japan is spontaneously seeking to limit immigration into America, largely for the purpose of diverting emigration to Korea and Manchuria.

The United States Secretary of the Navy recommends the immediate construction of two additional battleships, one of the largest class and one of sixteen thousand tons.

London, Dec. 8.

Reuter's Teheran correspondent wires that the Shah is slightly better, but very weak.

Calcutta, Dec. 8.

London, Dec. 8.—A Teheran message from the Paris Correspondent of the *New York Herald* affirms definitely that the Shah died from dropsy on Saturday.—*Statesman Special*.

A prolonged Cabinet Council was held in London yesterday for the purpose of discussing the amendments of the House of Lords to the Education Bill.

The Commons had a prolonged discussion last night on the Bill for the provision of meals for school children and rose at 3-30 a.m. this morning. Many Liberals criticised the principle of the Bill.

Mr. Miller, Consul-General at Yokohama, addressing the University students, said war would be the last thing thought of by the Japanese to-day. The future test between Japan and America would be war for commercial supremacy.

Japan was reaching out for worlds of commerce, and, unless America rapidly progressed, Japan would have some control over the merchant marine in the Pacific.

London, Dec. 9.

Reuter's Peking correspondent says that the Chinese Government proposes to establish branches of the National Bank of China at Chifu, Tsangtan, Kalgan, Urga and Riakhta with a view to promoting foreign trade.

The Chinese are evidently in earnest to eradicate the opium evil and Yuanshihkai has most strictly the customs and police to enforce the regulations. The Government is sending copies of the regulations to the provinces and villages.

London, Dec. 10.

In the Commons Mr. Birrell said that the Government had decided to ask the House to return to the Lords their amendments to the Education Bill as a whole, because they were destructive to the main principles of the measure. He hoped that the Lords would then substitute others more limited in their scope. The Government was prepared to consider some concessions, but anything like the present amendments were quite unacceptable, and if the Lords persisted the Bill will be sacrificed.

Sir Henry Campbell-Bannerman moves the resolution to-morrow. It is believed this course is unprecedented.

A portion of Mr. Birrell's forecast of proposed concessions received the disapproval of a section of the Ministerialists.

With reference to Mr. Pereira's report in which he recommends public flogging of native prisoners in Ceylon Lord Elgin has informed a correspondent that he has pointed out to the Governor that public flogging cannot be entertained.

Reuter's Shanghai correspondent states that local anti-Foreign riots have taken place in Kiangsi provinces and all foreigners employed in the mines have fled to Changsha.

London, Dec. 11.

The House of Commons was crowded last night and numerous peers were in the galleries.

Mr. Birrell explained that the Government had resolved to return the amendments of the Education Bill to the Lords not because all were bad, but because they would involve at least eighty divisions and an endless prolongation and complication of debate.

The resolution which Sir Henry Campbell-Bannerman moves to-day, rejecting the Lords' amendments *en bloc*, is quite unusual. Its object is supposed to be to throw the whole responsibility on the Lords.

Mr. Balfour declared that the Government's action would constitute a precedent absolutely destructive of free criticism, and he would rather see the Bill perish than adopted in the Government state.

Mr. Redmond said that if the Bill failed to pass owing to the Government refusing to make concessions it would be most serious for the Government and the Liberal party.

Mr. Perks warned the Government that the Nonconformists had reached the utmost limits of concessions.

The American Minister, thanking the Storting, announced that President Roosevelt will use the Nobel prize to establish a permanent Industrial Peace Committee at Washington, righteous peace for the industrial world being as important as for the international world.

EDITORIAL NOTES.

Scripture teaches some of its most useful lessons in the most indirect form. Friendship has always been a favourite theme with philosophers. Plato devoted one of his most beautiful dialogues, the "Lysis," to its discussion; and Cicero is likely to be remembered quite as long by his "De Amicitia" as he is by his orations. Montaigne finds this theme a fruitful one for essays. The Bible also gives some very plain advice regarding friendship, and the good or the harm to be realized from intimate companionship. But it is rather from the narrative portions of God's Word than from the didactic that we may gain the most striking lessons on this subject. In the midst of the account describing the last scenes in the earthly life of our Lord we have a statement, so simple in its wording that it is likely to escape the attention of a careless reader, but so pregnant with meaning that it is like a flash light in its power to illuminate the situation it depicts. We are told that, after Jesus had been sent to Herod for trial and had been returned again to Pilate, "Herod and Pilate became friends with oath other that very day: for before they were at enmity between themselves." What is Plato's ingenious reasoning on the subject of mutual attraction as compared with this dispassionate statement of the law that like seeks like.

On the one side the cruel and superstitious king, on the other, the clear minded but cowardly Roman governor, and between them the tie begotten of their common indifference to right. What sort of bastard friendship is this! We can picture, if we like, the visits of ceremony they paid, each to the other after this, the gifts that passed between them, and the compliments with which they blinded themselves to the horror of their deeds; but ever by their side we must see the stern figure of the Christ, mocked by the one, and delivered to death by the other, on the only occasion when they had the inestimable privilege of meeting Him. The "friend of sinners" was brought within their doors that day. There is no reason to believe that, had they been ready, they might not have come to claim as high a place in His regard as the humble Galilean fisherman had done; but, rejecting Him, they find none in the world so suited to their perverted taste as their own justly dishonoured selves; and so their friendship is born.

Turning to another part of God's word we come upon a different scene. Paul and Barnabas have been intimate friends. They have worked together, and have shared the joys and sorrows of at least one missionary journey in this happy companionship. They are now starting upon another trip, but—"There arose a sharp contention, so that they parted asunder one from the other." We are not told distinctly which

was in the wrong, but we do not hear of Barnabas again. A ray of light is afforded us in a later statement when Paul speaks of Mark, about whom the contention had arisen, as one of those who was with him at that time and who had been a comfort to him. The sadness which must necessarily come from the thought of this pitiful quarrel is relieved by the hope that it was made up again, and that those chiefly concerned did not remain at enmity throughout their lives but we cannot prevent the feeling that it must have injured their usefulness and certainly their happiness for the time being; and we wish that it had not occurred. For, in spite of cynics, there is nothing that the world believes in more thoroughly, and enjoys more purely than the spectacle of a genuine wholesome friendship.

It is certainly of interest to observe that the Bible, the most moral book, does not attempt to moralize upon either of these events. It describes them briefly and then passes on. The results take place with the calm inevitableness of a Greek tragedy, which after all is only the inevitableness of God's universe.

It has been left for the Twentieth Century to develop a new phase of the world-old cult of friendship. We mean the friendship of nations. In times past, rulers were the arbiters of peace and war. The private enmities intrigues of those who sat upon thrones were very often the deciding factor when one people cultivated the acquaintance of another, or one nation made war upon another. In these days we hear much about a very different sort of cordiality and—sad to say—not a little about a different sort of dislike. When the papers speak of friendly relations between Japan and England we know that it means something deeper than the mere outward show of friendliness between independent rulers. It is the people of Japan and the people of England who are concerned in this. It is the growing of mutual esteem between two races, not the temporary, and merely outward show of politeness dictated by policy.

But just as friendship between individuals is a fragile as well as beautiful growth until years of faithfulness on both sides have tested it and made it strong, so there is need for care in the relations of one people to another. Ease is bred of understanding, and any show of familiarity that transgresses the bounds set by this double act of intelligent appreciation endangers the precious structure of a national friendship. The United States of America is composed of many various elements, and its recent dealings with Japan show that there is some need for a better understanding between the parts of the whole American people as well as between the two nations concerned. It is to be hoped that the necessity for dealing with foreign nations will develop a greater spirit of self-sacrifice in the several states of the U. S. A. which will make it more possible for the nation to act as a body.

THE OLD TESTAMENT PROPHETS.

REV. J. A. RONDTHALER.

Scattered through the historical books of the Old Testament there are accounts of a class of men, and a few notable cases of women, who are known by the general name of "Prophets." They were the moral and religious teachers of the people. They were the chief agitators in all reform movements. They sternly reprov'd wrong in the rulers, fearlessly attacked corruptions in the civil administration of affairs, pled the cause of the poor, the oppressed, and the sufferers from the mal-administration of office. They claimed to speak by the inspiration of God. "Thus saith the Lord" is the usual introduction of their messages. They were entirely distinct from the Priests and Levites. The priesthood had charge of the ritual of worship. It was a continued "Order" descending from father to son. The prophets were entirely independent of any "System," "Form of Belief," precedent in religious or moral practice. They were the independent thinkers of their times. Frequently they were denounced as heterodox, and not infrequently were the victims of bitter persecution. Conservatism generally feared and hated the "Prophet." People always like to be let alone. New thoughts, higher ideals of life, fresh application of old truths, larger appreciation of national and individual duties are distasteful. They disturb things. They seem to throw discredit on "what the fathers taught." They make people think, and thinking for most people is a disagreeable task. Generally people want their religious and moral lessons ladled out to them from the same old bottles which hold the decoctions of former times. Because people could not immediately understand the Prophet, because he made them think, and because he stirred them mightily against the wrongs, errors and misdemeanors of his day, he was unwelcome alike to people and rulers.

Usually the Prophet was not a philosopher, nor even much of a theologian. He claimed to speak direct from God. He did not aim to create a "System" of belief, but insisted on the infusion of life with divinity in the matter of right doing, just dealing, merciful action and humble walking with God. His least work was that which is most prominent in the mind of the superficial Bible reader,—the work of foretelling events. When we really study the Old Testament Prophet, we are surprised to find how very little of the soothsayer, wizard, or sorcerer there is in him. When he does attempt the future it is always along the line of the logical course of present events. His message is never out of touch with prevailing conditions. He reasons from them altogether, and shows what their consequences will be. He does not claim to give a programme of things a hundred or five hundred years after him. He takes up a certain condition, describes it in vivid language, and then shows what the inevitable consequences will be if the

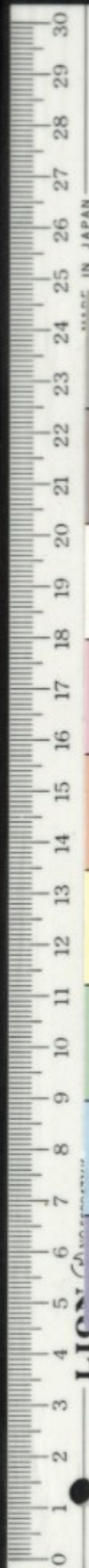
present course is continued. Many people have the idea that the chief office of the Old Testament Prophet was to climb some eminence, have a vision, and with hands shading the eyes, like a machine eloquentist of to-day, peer into the time to come, and then draw maps of the future, announcing dates, fixing events and their sequence, and in general foretelling the programme of things that would happen. But the Prophets actually did comparatively little of all this. They were historians much more than foretellers. Their writings are much more accounts of things that had happened and were happening, than a forecast of what was to happen. From the events of the past and the conditions of the present they of course drew their deductions as to what consequences would follow.

This they could do with considerable precision, because of their deeper insight, their more diligent and fearless study of the times, and the persistence with which they looked on the God-ward side of things.

Thomas Jefferson of our own American history would scarcely be accorded a place anywhere near the Old Testament Prophets;—yet long before he or any other man programmed the civil war, he studied the whole economy and morality of negro slavery, and with solemn earnestness wrote concerning the iniquity,—“I tremble for my country when I reflect that God is just.” This was a prophecy like many of the Old Testament Seers, unheeded by the nation, but in the end that nation suffered the baptism of fire and blood, because the voices of others besides Jefferson were disallowed and denied by public opinion and action. It was so in the times of the Old Testament Prophets. Under the stirring inspiration of God, their ability to discern the signs of the times was acute, their sense of the justice and goodness of God so clear, their impression of the truth was so forcible, that from the events of the past and the conditions of the present they gathered the consequences of national polity, of religious forms and opinions, and of the prevailing social life of the people.

This does not detract from any honour or reverence that is due the Prophets. It casts no doubt on them as “holy men of God, who spake as they were moved by the Holy Spirit.” It simply takes them out of the circle of the wizard, the magician, the trance medium and the clairvoyant. It puts them into the high experience of the intellectual and moral apprehension of God, where the divine attitude of things is seen, the divine judgment of things measured and the divine definitions are read. It was from this eminence they taught the people of their times the truth and righteousness of God, warning against the consequences of sin, commending justice, preaching mercy and exhorting to peace by the way of fair dealing between man and man.

It is illogical to begin the study of the Prophets from the New Testament. For instance, to taken an event or



truth in the New Testament, and then hunt back in the Prophets for some thing they said that seems definitely to have foretold that event five hundred or more years before. We only treat the Bible fairly when we study it historically, coming up to its culmination of the revelation of God in Jesus Christ through the successive stages of human experience. The prophet studying such experiences with reverent mind and inspired with deep insight, has interpreted the life of his times in the Divine light, and so has in a broad way prepared for the fullness of time when the Word, that is, the Expression of God, should become flesh and dwell among us. The true use of the Prophet is to note in him the development of the knowledge of God and His relation to humanity.

The Prophets were also great revivalists. But they always worked their revivals along moral and ethical lines, and always shunned the sentimental, the hysterical, and the mere mental or emotional acceptance of a doctrine. The softening of the heart to them meant the softening of the conscience. Their ritual was not one of song and prayer and "temple treading," but of conduct.

Ever since their time those revivals of religion that have been constructed on their lines have had the most abiding and valuable results. The "one by one" system by which church revivals of the present day are conducted has its own reward. The individual is brought to the church and is counted so much to the credit of the church in annual reports. That is good, as far as it goes. But the method of the Old Testament Prophets was farther reaching and more effective in maintaining the Kingdom of God in the World. The Prophets' aim was not only single conversions but the change of public opinion on moral questions, the lifting up of the whole social life to a higher plane, the reformation of the whole civil life of the people. While perhaps they did not pay so much attention to bringing individuals to their knees before God, they did in a masterful way compel the people to appreciate the old Mosaic trumpet call,—"Ye stand this day all of you before the Lord your God." In that attitude they said "give an account of yourselves to God." In the spirit of that declaration they drove home upon the people's consciences the righteousness of God, not only as something to be admired in an awe struck sentimentalism, but a fibre to be woven into the whole life. The demands of God for justice, equity, honesty, purity of life, sincerity of action flamed before people and burned their way into heart and conscience. Theirs was a "wholesale" revival in the widest meaning. The church of to-day would become very effective if for a time it returned to the spirit of the Old Testament Prophets. Conversion needs to be taught not only as an experience of the emotional nature, but a reformation of the moral life. When a soul is converted it is not only to pious ejaculations, but to righteous living. God is not only given a place in the feelings but

in the conscience. It is not only "tears of repentance" that the Old Testament Prophets required but acts meet for repentance.

THE HARD SAYINGS OF JESUS.

Jesus tells us to resist evil, to love our enemies, to give more than is exacted, to suffer, to endure hatred, persecution, poverty. He urges that service and self-forgetfulness are the great things in his kingdom, that if we omit these things we are in no sense different from those who have rejected him.

And Jesus was laying down the programme for his kingdom when he spoke thus. He was constructing its constitution. He had a perfect understanding of what it should be. One of its marks was that it should be wholly different from the existing scheme of things, for that had failed. He would not graft any part of an old failure upon the new social order which he was founding.

We know that selfishness and greed and revenge, and evil speaking, and "reciprocity" in business and social life do not need any divine endorsement to make them popular. They suit the unregenerate world perfectly. But these things will never regenerate the world. Only a company of people for whom the hard sayings of Jesus are life-principles will ever win the world away from sin and self-righteousness to love and God.—Sel.

WISDOM.

To know all the philosophies
Of every day and age,
To understand all foreign tongues—
To read their written page;
To interpret law and precedent;
Wisely the heavens to scan—
This *alone* is ignorance,
Believe the truth, O man!

To know God's presence in the heart,
To recognize his voice,
To feel a kinship with his own,
And in his Word rejoice;
To read his message in the stars,
To rest within his fold—
This, O man, is wisdom rare,
Better than gems or gold!

Adelbert F. Caldwell.

IN TOUCH WITH THE INFINITE.

"How can these things be?" How can God, who is so far away, who is such an abstract being to minds that do not know him, how can he come in touch with one single creature out of the many millions of earth? We cannot tell.

The other day, to please a little boy, I pushed a needle through a cork, rubbed the point of the needle on a horseshoe magnet, and then dropped it in a pan of

water. Gradually it swung around, vibrating back and forth, till finally it came to rest with its point directly toward the north.

In five minutes I imparted to that bit of steel a new energy and established a connection between the needle and the poles of the earth, thousands of miles away.

I exerted no supernatural power, created nothing; I simply put the needle in touch with the streams of nature's forces that are coursing through the earth.

If we can do that with a piece of inanimate steel, what may not God do with an immortal soul? As there are unseen natural forces working everywhere, to which every particle of matter is subject, and by which it is shown to be a part of the whole realm of nature, is it not as reasonable to every thoughtful mind that there are unseen spiritual forces with which every soul may come into harmony, and coming into harmony come into communion with its Maker?

—Rev. T. P. Fisher.

THE UPWARD STRIVING.

Many young people are standing at the parting of the ways of life. They hear voices calling them. Which voice shall be heeded—that is the question. There is a deep seated purpose to amount to something in the world; and to do so by right means. And that is good and worthy of any young person. The young man who does not care by what means he wins—only so he wins—is walking on a volcano. To compromise with evil is to sell out to the devil; and no one can afford to do that at any price.

A righteous ideal rigidly adhered to yields a rich reward of self-respect—and that is better than money in the bank. This will lead the humblest to the most exalted station; while not to do it will hurl the highest and most confident to the depths of humiliation and defeat. The righteous ideal! that's it!

About sixty-eight years ago a young Scotch lad entered the employ of the Hudson Bay Company. He was faithful to a high and righteous ideal. He gave satisfaction to his employers and rose steadily from post to post. In 1886 Queen Victoria made him a knight, and eleven years later raised him to the peerage. It was along journey from plain Donald Alexander Smith to Lord Strathcona and Mount Royal, but this fine Scotch lad made it. From a humble station he was called to a lofty one; and furnished a modern instance of the saying of the Wise Man: "Seest thou a man diligent in his business? he shall stand before kings: he shall not stand before mean men."

We offer to our young friends who are wavering between two opinions these words of Lord Strathcona, which, no doubt had much to do with transforming Donald Smith into a peer of the realm: "Do not despise what you are, but always be fitting yourself for something better, and something higher."—Herald.

THE DUTY OF SELF-SACRIFICE.

There are some very good, self-sacrificing people who seem to want to go to heaven alone. They, of course, do not talk that way; but that is what their conduct of life means. For some it is far easier to walk the thorny path of self-denial than it is to lead other to walk therein, yet the latter is fully as much a duty as the former. No one has any right to a monopoly of doing good.

Self-sacrifice can not be taught by the force of example alone. Witness the wretchedly selfish children of many most self-sacrificing mothers. Therefore, the strong ones in the Christ life must not only show forth the great Pattern in their actions, but patiently, step by step, they must lead the weaker one to find out for themselves by actual experience that "it is more blessed to give than to receive," and that "he that loseth his life shall find it."

Older brothers and sisters must, then, often deny themselves the privilege of self-denial, and, what is really more of a tax, help the younger ones first to help themselves and then to help others.

—J. R. MILLER.

Be wise to-day if you can; if you can't, sleep over it and try it again tomorrow.—Sel

OF INFINITE IMPOPTANCE.

Taken by itself, your life is certainly a very insignificant affair; but placed as you happen to be placed, in the kind of a universe which God has happened to make your life becomes of infinite importance. For God has chosen to work out his designs, not in spite of you, but through you; and where you fail, he halts. Almighty God needs you. You are not your own, either to be insignificant or great, but you are in the service of that which is greater than yourself, and that service touches your life with its own greatness. It is as though you were a light-house keeper set to do your duty on your bare rock. Can any life be more unpraised or insignificant? Why sit through the weary night to keep your flame alive? Why not sleep on, all unobserved, and let your little light go out? Because it is not your light—that is the point. You are not its owner, you are its keeper. That is your name. You are a light-keeper. You are set there with this as your trust. The great design of the Power you serve takes you thus out of your insignificance.

SELECTED.

Even the best armor needs a good soldier within it. God has fully panoplied us for war. But even he can not, without our help, make us good soldiers. It is the man behind the gun, or behind the sword, that wins battles. All the armour in the world can not make a good soldier out of a coward. God's part has been perfectly done; now on us depends the issue.

HOW DO YOU WEAR IT?

Religion? Yes? Every Sunday you,
 In a certain church and a certain pew,
 With a solemn face and with earnest eyes
 Hear the preacher tell about paradise—
 And you think great thoughts while the anthems roll,
 And you feel a grace in your inward soul.
 Religion? Yes? Is it something that
 Goes with long frock coat and with high silk hat?
 On the six week days is your conscience mute?
 Do you put it on with your Sunday suit?
 Of course one knows that on Sabbath day
 He must put the wiles of the world away,
 And must view all folk with a kindly scan,
 And must have some thought of his brother man
 For the stores are closed, and banks are shut;
 It is through the week the coupons are cut;
 It is through the week that we grub for pelf
 And the man who works has to think of self—
 But Religion? Ah, when the day is here
 Do you put it on with your Sunday gear?
 Do you take it down from a ward robe hook,
 From a sheltered place in a quiet nook?
 Do you keep it nice, while week goes through,
 Till on Sunday morn it looks neat and new,
 And no one who sees you would ever guess
 You would wear such a garb to your business?
 Has it neither wrinkle nor speck of dust,
 Nor a hidden patch, nor a trace of rust?
 Do you keep it spick, and serene, and fair—
 Do you put it on with your Sunday wear?
 Do you keep it free from your Monday scowl,
 From your Tuesday rush, and your Wednesday growl,
 From your Thursday sneer, and your Friday frown,
 And the Saturday scheme that you work down town?
 Your religion? Yes? Can's you make it mix
 With the Sabbath day and the other six?
 Do you carry it through the dust and mire,
 Or assume its grace 'neath the high church spire?
 On the six week day is your conscience mute—
 Do you put it on with your Sunday suit?

— W. D. Nesbit in *Chicago Tribune*.

THE CHEERFUL MAN

The cheerful man is pre-eminently a useful man.

The cheerful man sees that everywhere the good out-balances the bad, and that every evil has its compensating balm.

A habit of cheerfulness enables one to transmute apparent misfortunes into real blessings.

He who has formed a habit of looking at the bright,

happy side of things, has a great advantage over chronic dyspeptic who sees no good in anything.

The cheerful man's thought sculpts his face into beauty and touches his manner with grace.

It was Lincoln's cheerfulness and sense of humour that enabled him to stand under the terrible load of the Civil War.

If we are cheerful and contented all nature smiles with us; the air is balmer, the sky is clearer, the earth has a brighter green, the trees have a richer foliage, the flowers are more fragrant, the birds sing more sweetly, and the sun, moon and stars are more beautiful.

All good thought and good action claim a natural alliance with good cheer.

High-minded cheerfulness is found in great souls, self-poised and confident in their own heaven-aided powers.

Serene Cheerfulness is the great preventative of humanity's ills.

Grief, anxiety, and fear are the great enemies of human life, and should be resisted as we resist the plague. Cheerfulness is their antidote.

Without cheerfulness there can be no healthy action, physical, mental, or moral, for it is the normal atmosphere of our being.

Success.

Ours is the precious religion that can turn the sorrows and burdens of life into means of grace and of closer fellowship with God.

COMFORT IN GOD.

BY REV. J. M. BOLTON.

Above! Above! I look to God!
 Nor doubt how good he is to me,
 Nor hope for joy without his grace.
 Each day his goodness doth appear,
 Love marks the way he deals with men
 Mindful is he of all my needs,
 Invincibly he seeks my good.
 Replete in deeds of love I'd be,
 Absolved from thoughts that pain the heart.
 Within my soul let joy abound,
 Halcyon days fill all my years.
 In times when gloomy thought arises
 Take thou my hand, O God, and lead
 Me ever nearer still to thee.

In the hour of death human companionship is impossible. Not only in death's strange mystery, but in all life's deepest experiences we are left alone so far as human companionship is concerned. But there is no loneliness so lonely and no silence so silent but that God is there.

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